THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B. A.

VOL. 1.] THURSDAY NOVEMBER 15, 1917. [No. 4.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

THE HIMALAYAS I.

By K. S. Ramaswami Sastri, B.A., B.L.

O loftiest range of hills that shines afar
And holds sweet speech with yonder bending skies
That whisper secrets of the paradise !
The orbs of night and day's far-flaming star
Each seems to rest awhile his heavenly car
Upon thy glittering tops before he hies
On his pre-destined path. Fair India lies
Beneath thee safe from woes of wind and war,
with mighty arm Thou stem'st the north-wind's chills
And wandering hordes that prey on peaceful climes.
From thy high slopes arise three shining streams
And sweep along with magic touch that fills
Our lands with corn, our hearts with love, with rhymes,
Our lips, our souls with God-love's rapturous dreams.

The Hindu Message

THURSDAY EVENING 15, NOV. 1917.

Post-War Reform and Hindu Society.

Even under the existing legislative regulations several attempts have been made to destroy, or greatly transform, those special features of Hindu society which it has retained from time immemorial. Many of our modern men think that, at any cost, our society must be brought into line with Western civilisation, for otherwise it is impossible (according to them) to have in India a state with Western methods and ideals of government. When once self-government is granted to India, all these men will become abnormally active and will try to pass all those measures which already they have brought in and failed to pass. If Mr. Basu's Civil Marriage Bill and if the various bills brought into the local legislature by different men for legalising post-puberty marriages have failed, it is because the various sections of the Hindu community, and especially the Brahmins, have been able to appeal to the Government for protection and obtained it. Under Queen Victoria's gracious proclamation of 1858, the country was assured that no interference with any one's practice of religion will be allowed or tolerated in India by any authority holding or exercising any kind of power under the British Crown. It is this gracious promise that has been the sheet-anchor of all stable government in India during well-nigh 60 years past. In fact, the Queen's gracious proclamation has been considered, and rightly, the Magna Charta of the Indian people.

We have now reached a critical time, —a time when the privilege of self-government is to be granted to the Indian people. This reform cannot, and ought not to, be delayed. Our position as a dependency has been to us one of galling humiliation, and is also unjust to us as a nation which not only once stood at the forefront of the powers of antiquity—heroic or mediaeval—, but has then and since played a marvellous part in the history of the human spirit and cultivated the treasures of thought and art which still remain the wonder of civilised mankind. That such a people, descended as they may be from their proud eminence, should be treated as a community of dependent coolies and that such a state of things should have been tolerated so long is one of the strangest phenomena of history. It is still more strange that, in spite of the work done by our Congress leaders during the last 30 years and the work of preparation done before them by their less ambitious predecessors, there should be any section of the population—whether non-Brahmin, Brahmin, land holder, zemindar, or aristocrat,—so dead to all sense of self-respect that, taking their stand on the purely local, temporary, or special ground that certain Brahmins of South India hold large number of posts in Government Service, they should oppose the proposed grant of self-government now when at last the time is ripe and the way has been clearly prepared for it.

So far we are at one with the current of Indian opinion. But we have adverted above to the mischievous activity of a misguided section of self-styled "advanced" politicians and

reformers whose aim is to destroy all that is special to Hindu civilisation on the plea of reform. They want to bring about an indiscriminate crossing and commingling of castes. They want to bring about adult marriages, and this will be the most effective means of introducing all the known evils of courtship, late maternity, and license which are recognised evils of Western society, as also the competition of women with men in various walks of life as in the West. There are many sensible and even scientific Europeans who think that the rules and customs obtaining in Hindu society are more consistent with common sense, true morality, and advanced culture than many of the present habits and institutions of Western civilisation. We are altogether opposed to the social reform programme of the so-called advanced school of Indian reformers, and hence we are anxious that the coming visit of Mr. Montagu should be utilised to insure a continuance of the gracious promises and safeguards of Queen Victoria's famous Proclamation.

It may, indeed, be said that the post-war reforms will not render the great Queen's Proclamation null and void. But we cannot be blind to the fact that already our position is somewhat risky. At the time of the Ilbert Bill agitation, the late eminent lawyer, Sir Fitzjames Stephen, questioned the *legal validity* of that great document, even while admitting its *sentimental* and *ceremonial* value. When, however, power passes into the hands of the leaders of the Indian people, it will be easy for them, especially for those who claim to be advanced, to say that Queen Victoria's proclamation has become antiquated and refers to a state of things which we have left far behind, and that the new system of representative or responsible government is inconsistent with the maintenance of the Hindu institutions of caste and marriage. Hence, on the eve of this new period of Indian history, we desire that the old gracious promises of religious neutrality and religious toleration should be again secured to us as *fundamental laws and principles* with which the new legislatures, imperial or provincial, should not be allowed to meddle on any grounds whatsoever. Moreover, we are anxious that, if any proposal should be brought before the Indian ligislatures having as its object any reform of existing Hindu society, we consider that no such proposal should be entertained, if *any* section of Hindu society, important or unimportant, advanced or conservative, should express itself in opposition to the innovation. Our reason is that Hindu ideals, social and spiritual, should not be tampered with by the legislature. Let those who are not satisfied with Hindu ideals leave Hindu society rather than tamper with Hindu ideals. There are so many non-Hindu sections of Indian society which will be glad to receive them with open arms. The practices of other lands in regard of social behaviour, marriage, dining, &c., however suited to the hereditary instincts of their people, are objectionable and obnoxious to us, and, in our view, quite unsuited to the advanced culture and cherished traditions of our own people,—to those Varnasrama Dharmas which have been in existence here during unnumbered ages and which are based not only on sound economical, ethical, and sanitary principles well-adapted to the country, but are inseparably intertwined and mixed

up with "the most sublime philosophy and the most satisfying religion" of the Vedanta.

It has been pointed out to us that the governor's veto will remain and that we can make use of all the various devices for preventing hasty legislation which are well-known to other lands and often adopted there. But our point is that these will not be satisfactory and adequate for the purpose we have in view. That purpose is to prevent *all and every* meddling, whether hasty or not, with the world-old ideals and institutions of Hindu society,—to place them equally above the changing gusts of individual caprice or the shifting sands of popular favour. Hindus consider that their Dharmas and sishtacharas are all eternal and ought not to be changed. They are not man-made, but the laws of the spirit, discovered by the Rishis and communicated to us for unquestioning belief and observance. We cannot therefore admit the validity of any kind of attempt to alter them, and so they must be placed altogether outside the scope of modern legislative assemblies. Modern legislatures are incompetent to deal with them, for our Dharmas and Acharas are the divine injunctions revealed to the divine sages of old in the supersensuous and superconscious condition of Yoga-samadhi, and assuredly such as they have not the ghost of a chance of appreciation or comprehension by our modern legislatures and legislators.

A Plea for Hindu Unity.

Much is said in these days of the cleavage between Brahmins and non-Brahmins. But we are convinced that there is much unreality in the utterances on this topic of the men who figure conspicuously in the press and the platform. For, even at the present day, among both Brahmins and non-Brahmins there are large—even untold—numbers of men who care as much as ever for the ancient ideals of Dharma and whose daily routine of Dharmic life remains the same. To all of them, whether non-Brahmins or Brahmins, those who violate the Dharma and condemn its precepts or have become insensible to its import and value form the common enemy; and so they ought to unite on a common platform of allegiance to Dharma. If we consider the past carefully it is the Dharma which has ever been the bond of union among the masses of the people, Brahmin and non-Brahmin. All have worked equally for Dharma, and all the highest gains of Dharma have been shared by all. Let a living historian of India, writing so recently as 1916, speak for us:—"The conquerors of India have come in hordes again and again, but they have scarcely touched the soul of the people. The Indian is still, in general, what he always was, in spite of them all; and however forcible the new and unprecedented influences now at work upon an instructed minority, one can with difficulty imagine a serious change in the rooted character and time-honoured instincts of the mass of the people; *nor is it at all certain that such a change would be for the better.*" Where is the need of a change,—and a change, too, which would surely be for the worse? When we consider what a frightful welter of barbarism and savagery we find in Europe to-day, we would fain hope that, by Isvara's grace and the efforts of all good men and true Hindus—Brahmins and non-

Brahmins—will remain untouched by it. Our social revolutionists are trying every nerve to spread the idea that the fundamental feature in the composition or constitution of Hindu society, *viz.*, its co-ordination of communities based on the principle of differentiation of function and structure through Varna and Asrama, is consistent with the ideal of self-government. Nothing can be more absurd. The still recent and unforgotten empire of the Mahrattas long maintained its power and unity against great odds, and surely Mahratta society was one built on the basis and principle of Varna and Asrama. Nor is it to be supposed that the Indian institution is artificially imposed on us by shastraic regulations, and opposed to the natural course of social evolution. It is well to meditate on what Professor Giddings has to say regarding the tendencies of modern life in America and other Western societies—tendencies having their sources in selfish racial likes and dislikes and neither based on the divine authority of the Vedas nor justified by antiquity or by services rendered to the cause of spiritual development and spiritual peace. Professor Giddings says:—"Men of like speech and similar racial characteristics draw together within definite territories. Segregations due to vocation become definite class distinctions. The ruling, the priestly, the literary, the mercantile, the artisan, and the labouring classes do not become blended as societies grow older. They become more sharply defined. Any social reform that hopes for the interblending of classes is foredoomed to failure." It will be well for educated Indians to ponder deeply over these tendencies of modern civilisation and to pause awhile before taking to courses which, however seemingly attractive to a thoughtless and diseased sentimentalism, can only bring about social dislocation and needless suffering or moral deterioration for the individual without offering any counterbalancing advantages, present or future.

Some say that modern society must be built on a democratic basis, while Hindu society is a top-heavy oligarchy. Against this view, we maintain that Hindu society is built on a truer and nobler democratic basis than the societies of the West, for its ideas of liberty, equality and fraternity are more rational and consistent with the requirements of human nature than those of the revolutionary epoch in Europe. In the ideal Indian scheme of Varna and Asrama which is based on Svadharma or separation and distribution of function,—knowledge, power, authority, wealth, industrial organisation and labour belong to different social groups or sections. To this is added the idea that every individual and every group is bound to utilise every characteristic advantage or attainment it may own not for selfish ends, but for *loka-sangraha*, the solidarity of human society, and in accordance with the dictates of the Sastras so as to gain divine grace. This social solidarity which is consciously aimed at by the divine founders of our race and religion is based on co-operation among all the Varnas and Asramas and can only be accomplished thereby. In truth, a society organised like ours can only get on by harmonious and systematised co-operation. No rivalry or discord is possible where men obey the injunctions of the sacred authorities and allow themselves to be led by men who ever consciously strive to offer in

themselves conspicuous examples to the world of the practical observance of the Vedic ideals of Viveka and Vairagya.

Modern civilisation, on the other hand, is based on the ideals of competition within the limits of each society, and of competition outside with other societies. No doubt it has achieved progress in certain directions. But its dangers and evils are now manifest to the world. We are not simply referring to the savageries of the ferocious and unrelenting war now in progress, but to the evils which undermine the inner life of the society. We will again let the great sociologist, Professor Giddings, speak for us. In his *Principles of Sociology* he says :—"From such indications as a few societies have already afforded, and from such further indications as are now thrusting themselves upon our observation in parts of Europe and America, it may be inferred that in a community whose life is a tireless pursuit of materialistic ends—in which money-getting is the sum of success —there will be a sharp separation of the successful from the unsuccessful classes and an exploitation of the poor by the rich as wanton and as merciless as was any exploitation of the weak by the strong in societies of the military character. In such a society the tools of the wealthy will command office and power. Even the laws will favour the prosperous and will weigh heavily on those whose struggle is against hope. The mercenary spirit will corrupt judgment and religion alike. The Magistrates of the nation will judge for a consideration, the priests thereof will teach for hire, the prophets thereof will divine for money, the princes thereof will be companions of thieves, every one loving gifts and following after rewards."

Will not our non-Brahmin brethren, when they peruse this passage and the other extract previously quoted from one who is perhaps the greatest living authority on the science of sociology, see how different has been the character and the aims of our own society, and the principles which our sages had in view when they laid its foundations broad and deep and built it up so as it may last for untold ages, indeed for all time? Shall we not strive to preserve the unity and friendly co-operation which has so long been a prominent feature of society? Surely, we can remove the paltry causes of discontent that are now bolstered up by a few thoughtless men. All the legitimate ambitions of our non-Brahmin brethren can be satisfied, if the leaders of both communities come together and resolve on the steps which require to be taken to suit our new needs and to advance the interests of all sections of the Hindu Community. What is wanted is to preserve the union of hearts that has long subsisted between them all. The idea that interdining or intermarriage can alone bring about such a union of hearts is opposed to the teaching of all historical and social science. Even in the West, Professor Giddings teaches us that "the ruling, the priestly, the literary, the merchant, the artisan and the labouring classes do not become blended as societies grow older. They become more sharply defined. Any social reform that hopes for the interblending of classes is foredoomed to failure." Let us unite together and work together so that all conflict of interests may cease, and that we shall ever co-

operate not only to preserve all the spiritual gains and glories of the past but also restore our community to its rightful place in the future evolution of the Indian Nation.

Panchama Betterment.

We have read with much pleasure the proceedings of the first Andhra Panchama Conference at Bezwada on the 4th November and feel that it is a great advantage to have the views of the Panchama leaders themselves regarding the needs of their community. The resolutions passed at the meeting are characterised by common sense, and we trust that practical efforts will be made to carry them out in a manner consistent with the spirit of moderation underlying them. It is already high time, and not a moment should be lost without making an earnest attempt to deal properly with at least the more pressing points in the programme which has been sketched.

Our *first* proposal is that the village co-operative banks now existing, or in course of formation, must be enabled to give loans to all well-conducted Panchamas or to groups of them—consisting, say, of 5 or 6 of them in each group—to become tenant-farmers, so as to enable them to rise above the position of mere labourers cultivating the fields and left without any hope or prospect of saving anything to live upon when the harvest is over and no work is available on the land. The Registrar of Co-operative societies should be applied to in order to secure to the rural co-operative banks enlarged powers of borrowing capital so as to enable them to apply this remedy for the starvation due to want of work on land in the intervals between the harvesting and cultivating seasons. The Panchamas will no doubt, require a fairly large number of years to repay the loans granted to them, and hence the period for which loans are granted to them must be left to the discretion of those who are responsible for the management of the banks. They know the men about them,—which man or group of men can be relied on, and which not. They alone can deal with each man or group of men, as the need arises. So, if the present law is defective in any respect and stands in any one's way of doing his duty, no time should be lost in mending it.

Where the rural co-operative bank now existing is disabled, for any reason, from taking this first step to prevent starvation, the leading caste villagers must lose no time in forming loan societies in each village to collect the funds needed from themselves or others,—we mean, from the enlightened people who can find in themselves the spirit of brotherhood and service needed for this purpose. The money required will not be large; and, as the village will be immensely benefited by the measure, any sacrifice arising from the smaller rates of interest on which money must be made available to Panchamas or from the need to wait for repayment for a number of years, must be undergone in view of the benefits which the retention of the Panchamas as an integral part of the rural population will confer on the village.

Secondly, workshops or factories must be started where carpenter's, smith's or weaver's work, the manufacture of tiles, or indeed any other industry that be found possible, or suitable to the locality, may be taken up by the Panchamas throughout the

year. As this work is additional to their work in the fields, they will gladly take it up for somewhat lesser wages than are paid elsewhere for such work; and so not only would the Panchamas be benefited on account of its serving as such an additional source of remuneration, but also the owners or organisers of the workshops will gain, as the profits of their undertakings would be enough to ensure their perfect safety.

Lastly, there has to be done also such pressing work as the founding of free elementary schools and the construction of temples for worship by the Panchamas. Without these accessories, it will be impossible in these days to induce the Panchamas to remain within the limits of the village or contented with their accustomed mode of living and its limited and monotonous purview.

In an article on "The Panchama Question" in the "Commonweal" of the 12th October last, the writer of "The Outlook" (of which it forms a part)—apparently the editor of the paper—says that "Brahmanas are responsible for a certain measure of evils that have afflicted Panchama society" There is as much justice in this charge as there will be in blaming the editor of the "Commonweal" for the atheism of the National Secular Society of which she was once a distinguished leader. Each age brings its own ideals standards, and duties; no age can be blamed for not rising to the measure of the ideals, standards, and duties of the age or ages coming after it.

The same writer also speaks with pride of the fact that "certain Brahmins who are Theosophists and Home Rulers take a leading part in the campaign of emancipation" of Panchamas. But the work they do is not of the kind which will be of use in contributing to the prosperity of the Indian village as an economic unit. It does not even confer the economic benefits which the Christian missionary confers on his converts by his agricultural settlements and industrial works. Its chief effect is to enable the Panchamas to aspire after what the writer calls "equality with other castes" or "attaining to their pristine glory" in this same article. It is this kind of work which has always been dear to the heart of the social radical or revolutionist. The revolutionary gospel of universal equality and brotherhood has ever had a fascination for all radicals, freethinkers, and socialists in all countries since it was proclaimed in France at the close of the eighteenth century. When the editor of the "Commonweal" speaks of the "benevolent sunshine of a free India", she is only thinking of a free nation in India formed on the democratic ideal of post-revolutionary Europe. She often, in her perorations, seeks to touch the imagination of her Indian audiences by telling them that she is "Indian in heart and feeling". How, then, can she ignore the special mission of India in the world as the messenger of the spirit? Our reply is, —to use the noble language of the eternally glorious Swami Vivekananda —"India will never be Europe until she dies."

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "*The Hindu Message*", Srirangam.

Moral and Spiritual Discipline in Schools—II.

"Schools do no good. Tuition is not education"—such was the pregnant utterance of Wordsworth. This is a lesson which we have not yet begun to learn in modern India, though we have already reaped an abundant harvest of individual, domestic, and social unhappiness as a consequence of our carelessness in this respect for some generations past. We have already referred to the imperativeness of proper moral and spiritual discipline in schools and we desire to state in the succeeding article what is the proper programme of work to be taken up for setting right the educational errors of the last few generations.

In this article we desire to point out the nature of faltering and flickering efforts made in a few modern educational institutions in India to give moral and spiritual discipline. In schools under the management of the Theosophical society or of the Theosophical Educational Trust or of agencies started and worked under Theosophical inspiration, we have some measure of moral and spiritual instruction given. But the moral and spiritual instruction given in them is not satisfactory. It suffers in power of emotional and spiritual appeal by the very process of dilution on which it prides itself. It does not lay sufficient stress upon the importance of daily discipline of our inner and outer life, upon our fruitful traditional modes of worship and *japas* and *samskaras*, and upon the long-established and excellent rules as to personal and social purity. Above all the presence of a dominating foreign agency and its subtle leavening of all the methods of religious instruction adopted in such schools neutralise the very few good points about the moral and spiritual instruction given in such schools. The books published as the *Sanatana Dharma* text books are good so far as they go but they are not in vital relation to our sacred books and our immemorial methods of attainment of spiritual enlightenment and rapture.

The Gurukula at Hardwar and other institutions managed by the Arya Samaj are another feature of the times. Though the Arya Samaj takes its stand on the Veda—especially the Rig Veda—it is outside the current of our national religious life as it has no place in its scheme for the fulness of revelation by God to the Hindu Race and has crippled its power for good by not accepting the rich store of *sadhanas* and the scheme of life known as *Sanatana Dharma*. The great schools and colleges of the India of the future must adopt the principles and methods of these institutions with the improvement of relating school life and college life to the fulness of Hindu thought and religion and to all our unique and distinctive social and religious institutions and ideals.

Sir Rabindranath Tagore's school at Bolpur is an excellent institution where moral and spiritual discipline is given on lines acceptable to the Brahmo Samaj. The remarks above made in regard to the Gurukula schools apply with the same force to the Bolpur school also. We, who yearn to bring into existence the great educational institutions of the happier and greater India that is to be, have many valuable lessons to learn from Tagore's school and its methods and ideals. The influence of personality, the encouragement of an atmosphere of peace, serenity, and meditation instead of dry formulæ which dwell on the lips but do not kindle the fire of devotion on the altar of the heart, and the relation of the old methods and ideals to the demands and needs of life in the strenuous modern era must be learnt by us from Tagore's school and built into the great seminaries of the future in our beloved motherland. In his letter to Mr. Frederic Rose Tagore says: "To give spiritual culture to our boys was my principal object in starting my school in Bolpur. Fortunately, in India, we have the model before us in the tradition of our ancient forest schools......Having this ideal of a school in my mind, which should be a home and a temple in one, where teaching should be a part of a worshipful life, I selected this spot away from all distractions of town, hallowed with the memory of a

pious life whose days were passed here in communion with God. The first help that our boys get here on this path is from the cultivation of love of nature and sympathy with all living creatures. Music is of very great assistence to them, the song being not of the ordinary hymn type, dry and didactic, but as full of lyric joy as the author could put in them......Mornings and evenings, fifteen minutes' time is given to them to sit in an open space, composing their minds for worship. We never watch them and ask questions about what they think in those times, but leave it entirely to themselves, to the spirit of the place and the time, and the suggestion of the practice itself. We rely more upon the subconscious influence of Nature, of the associations of the place, and the daily life of worship that we live than on any conscious effort to teach them."

The Rishikula at Hardwar is an attempt to revive Brahmacharya on the old lines. There is not one similar institution in South India. We want such institutions also though the bulk of our schools must necessarily be places where the old learning and the new learning have to be harmonised and taught together. We must have throughout India a certain number of families living the traditional life devoted to piety and ancient learning and to whom life will be made convenient by the other sections of community racing along the path of modern progress. For bringing about such a consummation educational institutions of the type of *asrama* schools are required.

In some of the schools and colleges managed by private agency in India some attempt is made to give a spasmdoic measure of religious instruction. But the managers and teachers being themselves men brought up under a godless and loveless system of education do not take to it enthusiastically. This defect coupled with the defect of want of suitable text-books and the existence of an over-weighted curriculum and the innumerable distractions that agitate the minds of students at a time when composure and application are the things needed most have been responsible for the present spectacle of tens of thousands of youths sent into the great world without love of God, love of racial ideals, and love of motherland.

In this state of our educational effort, we see an element of hope in the Hindu University. "There is a budding morrow in midnight". But even here there is every danger of the process of dilution and temporising and compromise reducing the original scheme into a mere shadow of that scheme. Shall we be wise in time and serve our dear motherland with a wise and fruitful love, or shall we strangle her with the cords of agnosticism and pseudo-liberalism ? Let us treasure in our hearts the precious words uttered by our beloved Viceroy Lord Hardinge when laying the foundation stone of the Hindu University : "Indeed the whole Indian idea of education is wrapped up in the conception of a group of pupils surrounding their Guru in loving reverence, and not only imbibing the words of wisdom that fall from his lips, but also looking up to him for guidance in religion and morality and moulding their characters in accordance with his precept and example. ......The object of an educational system must be to draw out from every man and woman the very best that is in them, so that their talent may be developed to their fullest capacity, not only for their individual fulfilment of themselves, but also for the benefit of the society of which they find themselves members......Though something may be done by mental and moral discipline, and something by the precept and example of professors, these are but shifting sands upon which to build character without the foundation of religious teaching and the steadying influence of a religious atmosphere".

The Varnasrama Creed.

(By Mr. N. SUBRAHMANYA AIYAR. M. A.)

1. The goal of rational man is universal happiness in this life and, as its sequence in the next.

2. What prompts this goal is the present state of misery and pain throughout the Universe in greater or less degree. It is this that forces the goal of universal happiness into prominence by way of contrast and relief.

3. Nature assists in the attainment of the goal by demonstrating to the observer wherever he turns his eyes (*a*) that everything has a separate name, a separate place, a separate form or structure and a separate function (*b*) that it is this separateness that prevents mutual trespass and conflict (*c*) that this separateness again of form and function, that makes interdependence possible and thus enables and maintains a spirit of co-operation and harmony, as is evidenced by the relation between one organ and and another in an organism.

4. To benefit by the assistance we must recognise the need in human society for a similar separateness.

5. In this endeavour the experiences and tendencies of the world of to-day greatly assist (*a*) by showing up the present state of misery and pain in the Universe in greater or less degree and the disunion among classes and among nations, which no amount of commensality or connubiality has yet cured (*b*) by rejecting, after careful consideration, all the socio economic systems such as capitalism, communism, collectivism, socialism, syndicalism and last of all the new guild socialists which seeks to prevent mutual expolitation by granting monopoly of labour to the various functional guilds through State Charter, and (*c*) by suggesting in the place of the modern policy of free competitive separatism a reverse policy *viz.*, of mutually co-operating, organismal action.

6. The theory and practice in India also assist us (*a*) By declaring through her religion that the whole Universe was created as Virat, a gigantic organism, everything in it having a purpose or function to fulfil in that organism and that human society is not only an organ in that organism, but an organism in itself with each component nation and class serving as an organ and sub-organ to it, each with its own separate name, form, place and function. (*b*) By the Kings and other wardens of society realising and being enjoined to realise, that their function of protection consists in the jealous preservation of this ideal.

7. The way to benefit by all this assistance is to repair and restore Varnasrama Dharma which is none else than the organismal disposition of society, now in various stages of disintegration.

8. The keystone of socio-economic policy for all countries viewed in the light of the above is the supporting by free and generous patronage, of the productive, distributive and religious functionaries of the country such as they may be, irrespective of race or religious creed and without paying overmuch heed to the quality or cost of their supplies and services at any particular period, but with the responsibility at the same time of making those supplies and services alright in due course, so that each class may be kept strong and through it each nation, and every nation thereby enabled to serve all the other nations in the organism of humanity, and not act as a drag on them.

9. The arch to that keystone is (*a*) the non-encroaching on each other's place and function with as much self-restraint as we feel bound to do in regard to each other's house or property, which are but the products of their respective functionings and (*b*) the avoidance of such acts, be they interdining, intermarriage or foreign travel which latter except under great safe-guards is a clear case of encroachment on place one of the four organismal conditions we have indicated and the avoidance in fact, of all items of social heterodoxy that would tempt or help any trespassers or disorganizers, directly or indirectly.

10. The domestic policy for all countries is the securing of the married state for every woman and also man.

11. The necessary aid to that policy is the marrying away of a woman before the natural, physiological barrier known as puberty is reached, which, in addition to securing universality of wedded life for every woman, has the further advantages of keeping the selection of the husband in the hands of her responsible parent or guardian and of saving her the struggle and possible humiliation involved in seeking a partner herself.

12. The crown and the fulfilment of Varnasrama Dharma religio-economic polity

is the securing in permanent fixity of the sense of oneness of interest between sexes, families, classes and nations—a consummation which, with the utmost freedom in the matter of eating, marriage, travelling etc., the West has not achieved, either among the nations themselves, or among classes in each nation, or consummation again, which in spite of the greater freedom in eating etc., enjoyed by the Hindus of to-day, as compared with his ancestors, and by non-Hindus in India ever since they left the Hindu field, none of them, either Hindu or non-Hindu has yet attained in any proportionate measure.

Provincial Autonomy — What it means?

At a time when the whole country stands to a man by the side of the reform proposals submitted by the 19 non-official members of the imperial legislative council, the pencil note of Gokhale respecting the changes in the Indian constitution drafted at his last moment is now given wide publicity and blessings of a semi-official character are ever poured upon the same.

In the light of telling facts revealed by the war even the man in the street realises that unless India is able to provide herself, in future, with articles manufactured locally, she must continue to be the abode of famine and pestilence.

Briefly put, India's economic situation is this.

While the average annual income per head even in Russia stands as high as £10, the corresponding figure for this country hardly goes above a fifth of the amount.

The annual rate of increase of population in Europe from the commencement of the Industrial Era is 1% ; here it ordinarily is less than a half of it. In his report on the " Rise in Prices" Mr. Datta points out that during the 20 years ending in 1912, this rate has gone down even to ¼ % or less.

The average expectation of life for Europe is forty and that of India is twenty-three. How is this to be explained ? Foreign competition has deprived millions of people of their occupation and they are made to depend upon the only source—agriculture. It is upon the produce of an acre or less that each individual is compelled to be supported.

Of this 75 % is dry. The irrigation commission have emphatically recorded the fact that scope for irrigational facilities is exceedingly limited although 87 % of the available water runs into waste. In this predicament, the industrial crops are usurped in the place of food-grains. Mr. Datta's figures show that the cultivation of food-grains is unable to keep pace even with the low rate of increase of population. During the 20 years covered by his inquiries there were six famines to which millions of of men and cattle succumbed, and they have cost the Government more then 40 crores of Rupees. In a word our resourcelessness has sapped our vitality.

The only point from which we ought to consider any reform proposals should be whether it is going to rescue the teeming millions of this country from their present woeful situation. The reform proposal of the 19 members in a way is expected to bring economic salvation in the long run ; in that the fiscal policy of the Government of India according to the scheme, will be controlled by the elected representatives in the legislative council. Whether our expectations will be realised or not time alone can tell. For, the forces of antagonism will be all the more organised and spare no pains to defeat the end of reform.

What our situation will be under provincial autonomy contemplated in Gokhale's note referred to can be easily understood by the perusal of the presidential address of Sir A. Cardew at the end of the agricultural conference held on July last at Coimbatore. His tone was fully pessimistic. He found that the Indian agriculture remains to-day what it was some two thousand years ago. He compared the wheat land of England with that of this country and showed the yield here is only a third of the former and he admitted that in spite of the endeavours of Government of the last twenty years, no improvement in agriculture has been effected ; nor was he hopeful of

the future. Of the causes that have, in his opinion led to this state of things he mentions as the chief cause the illiteracy of the peasantry. To remove the same, he requires, in the light of the experience of European countries, enormous funds. England with a population similar to that of the Madras Presidency, he points out, is spending annually £18 millions sterling on primary education alone while France with a less population is able to spare for a similar purpose more than £20 millions, (including buildings). Sir A Cardew said that the entire resources at the disposal of this local Government hardly exceeds £5 millions. The question is how England and France are able to find such a large sum for one single item, whereas the Government he represents is struggling with this slender resource to meet all expenditures. It is the industrial policy of the European states that has made them what they are. Will the advocates of provincial autonomy entrust each local Government with economic feedom? Otherwise provincial autonomy will be a sham and a delusion. With fiscal autonomy for each province, the industrial forces of each province will be brought into play; non-official resources will multiply by leaps and bounds and each province will find enormous resources to conduct its state on progressive lines so that famine and pestilence will be no more heard of.

The following table will explain the financial situation of India when compared with Europe :—

("Mulhall's History of Prices".)

—	Income, Millions Sterling, Agricultural.	Non-agricultural.	Total.	Percentage of agricultural to total income.
	£	£	£	
United Kingdom.	263	984	1247	21
France ...	435	530	965	44
Russia ...	482	366	848	57
Italy ...	174	171	345	52
Spain ...	133	85	218	60
Europe ...	2476	3102	5578	44
India ...	360	180	540	67

France, with a population, one-eighth of that of India has incomes (non-agricultural and agricultural) amounting to twice that of India. Proper economic policy ought to bring to India nine times the present figure.

It is regrettable that at this juncture the diverse communities here should lose sight of this fundamental fact affecting our very existence and give undue prominence to class representation. This ugly warfare, it must be remembered, will be taken due advantage of, by the "Round Table Politicians", who are already making vast preparations for reducing Indians to the position of hewers of wood and drawers of water to the white colonists. *Beware.*

Notes on Current Topics.

(BY R. GANAPATHY AIYAR—MADURA.)

In the First Head Masters' Conference held on 20th October 1917, Rev. D. G. M. Leith delivered a lecture on "The Plan of Secondary Education in the scheme of National Life." In the course of his address, in that assembly "gathered as a band of nation builders," he is reported to have stated thus :—"The contribution of Secondary education to National life ought therefore to be (*a*) the production in those committed to our care of a good-will, *a will that is strongly and constantly set in certain definite directions etc.* What is this will which we are striving to create in our pupils? It is first a will that is absolutely devoted to truth and honour, and honesty, so that it becomes a moral impossibility for the boy to desire that which is contrary to truth.........Secondly, this good will is also the will to obedience and instant obedience......The third characteristic of this good will is a will to concentrate upon work. Sentiment and tradition seem to work mightily against us. I am well persuaded that if we could arrange for all preparation of lessons to be done in school either morning or evening so that practically no study was done at home, we should be able to secure a much greater mental concentration than for the most part now exists. That would be an

important contribution to the national life of India. Fourthly this good will must be strong in initiative. The true citizen must *escape from the tyranny of custom, intellectual, social and moral.* This is essential for the maintenance of that freshness of mind, that ability to see life from a new point of view so requisite for national progress. I confess that only in part have we succeeded. I do want the broader life that initiative gives. Boys must be obedient but they must be free and quick to form new standards of judgment from all they read and see, so as to develop that initiative which is the first step in self-realization leading in turn to national world-realization. It is astonishing and gratifying to see the emphasis that is being laid in Indian Educational thought to-day on self-realization as a dominating need of an educational instituion. Is self-realization possible in our schools? Or are we fettered by custom, by tradition, by lifeless routine or worst of all by an utter disbelief in the real educational value of the work we are doing and the subjects we are teaching our boys? I have stated as our first contribution to national life the development of the wills of our boys towards that which is of highest value for the life of the country. *This we may call the training in social membership. The actual knowledge that we impart is in a sense less important.*"

The above expressed in vague and veiled generalities are the requirements of our Secondary schools according to our Missionary gentleman. This kind of "training in Social Membership" will certainly make the work of the Christian Missionary in India much easier if the boys in our Secondary schools are kept away from home, morning and evening, and are helped "to escape from the tyranny of custom, intellectual, social and moral." If obedience to custom is a tyranny, what is the kind of "obedience and instant obedience" that the Rev. gentleman has in his mind. Is it obedience to the state? If so, how is the obedience to custom or communal laws, which form part of the laws of state, tyrannical? Is it obedience to what is conceived as public good? If so, who is to settle what is for the public good and what is not? If a community conceives a custom as public good, how is obedience to it tyrannical? If the idea of public good is made to depend upon the dictates of one's own opinion, "the ability to see life from a new point of view," there may be "freedom to form new standards of judgment from all they read and see," but how will it promote public good: how will it ensure a country which is not "a land at war with itself, without chaos and defeat," The Reverend lecturer wants the will of our boys to be "strongly, and constantly set in certain definite directions." In what directions? Evidently, the lecturer means in the direction of "the new point of view," "new standards of judgment." New from what? New from "the customs and manners, sentiment and tradition" of the Hindu boys? Evidently something was sticking in the throat which could not be got out more plainly before the Hindu hearers. It may be hoped that the Head Masters will be wary of the sneaky ways and try, not to erase from the pupil's mind all the special cultures of their forefathers, leaving their mind a clean slate, for foreign persons to write foreign ideas and cultures thereon, but *impart to them such knowledge of their own good culture*, customs and manners as can protect them from becoming an easy prey to foreign cultures and enable them to resist the foreign onslaughts. Let them follow the wholesome advice of that eminent scholar who acted as the Chief Justice of Bengal, Sir John Woodroffe, who is anxious "to stem those movements which work for the *Cultural Conquest* of this country" and fears that those movements "in *the absence of right resistance* might acquire greater vigour after the war" and welcomes the Home-rule efforts as it will help us in combating the march of cultural conquest against the Hindus. Without a successful cultural defence, we may have Home-rule but not a home to rule. We can only be poor servile imitators of the West without any independent culture and initative of our own.

(*To be continued*).

Pencillings by the Way—III.

By S. P. Thiagarajan.

For rhetorical excellence, it will be hard to match Lord Pentland's speech at the Cheruthurithi Ayurvedic Hospital. We must however protest against the tendency of his speech and those of others to turn into an apotheosis of Western medicine and its professors. His Lordship says, "In the West we too have our secret remedies, our patent medicines, our herbalists, our bone-setters and similar claimants to the possession of powers of healing. Such exclusive claims the scientist will not admit. To him science and knowledge in these matters are the rightful possession of all mankind and to him the man who claims to have a wisdom which he is not prepared to share with others is either a charlatan or unworthy to worship at the shrine of science." And so on through three columns of closely printed matter, which contain also a laboured defence of the Government's position in refusing to spend a part of the revenues of the country in support of the indigenous system of medicine. The implications in this wearisome tirade are obvious. For reasons which lie on the surface, the Ayurveda of our ancients has languished and would well-nigh have perished but for the self-sacrificing and strenuous endeavours of a cultured few amongst us to rehabilitate it; thanks also to the unerring instinct of the vast majority of our suffering countrymen. We are not going to deny the patent fact that owing rather to lack of encouragement and to the false glamour about the Western system of medicine, the ancient medical lore of the Holy People has fallen on evil times. The persistent refusal of the Government of the country to lend its support to the indigenous system has no doubt been dictated by the selfish Faculty who are their medical advisers. But when his Lordship goes on to state, in effect, that our medical science is empirical and unscientific, and alleges it as a reason for the withdrawal from it of state patronage, his Lordship shows an amazing ignorance of medical history and practice in the West.

The only colourable pretext for indulging in these pæans of praise is that there is in Western countries an ascertained body of medical knowledge which is drawn upon by the physician who prescribes and the druggist who compounds. As for the scientific testing, sifting and analysis of remedies and methods of which so much capital is made, it is only a pitiful self-delusion. The Faculty has got this dinned into its ears so often and so persistently that it is no wonder that it has come to believe it. Any impartial student of Western medicine will be struck at the charlatanry and empiricism of the Faculty and will wonder how they have "cheek" enough to speak of charlatanry and empiricism in connection with the Ayurveda. A violent spirit of trade unionism pervades the medical Faculty in the West and yet they talk disparagingly of the "exclusive claims" of the indigenous practitioner. Verily, they see the beam in their brother's eyes, but are not conscious of the mote in their own. We can well understand how a system of medicine which has entrenched itself behind the powerful patronage of the state comes to look upon other systems as interlopers. But when it arrogates to itself all scientific superiority, it cannot be allowed to go unquestioned.

It shall be shown from time to time in these notes, how the Faculty approach a new treatment with no scientific idea as to what constitutes proof and how little capable they are of forming a correct estimate of the value of much advertised prophylactics. But, lest the reader should think all this a tall statement dictated by prejudice, here goes a quotation from an article in the *Lancet* of 30-6-17 from the pen of Dr. Robert J. Rowlett of Dublin. The *Lancet*, by the way, is a respectable orthodox medical journal. Says this Dublin Doctor:

"A new method is introduced, it wins a certain amount of favour, it may become the fashion, and unless it is accompanied by some obtrusive disadvantages or dangers, many of us are convinced that the treatment is, if not "the last word", at least "a distinct advance", and we go on with it until a new fashion takes the place of the old. *Our reasoning on these matters is never logical and rarely individual. We are governed by laws—if they be laws—of herd-psychology. Our conclusions are instinctive, not conscious.*" The Italics are mine. How much there is in all this of the much-vaunted scientific method, I leave it to my readers to judge. The practical illustration of all this will come by and by.

The Indian Post-War Reform Scheme.

In a letter authorised by him to be published, Mr. M. D. Devadoss B. A., B L., Bar-at-Law writes to Mr. N. K. Ramaswamy Aiyar B. A., B. L., as follows:—

'I am glad that you as Secretary of the Orthodox Hindu Mission appreciate what I said in my speech on the 1st instant regarding legislation as to social and religious matters. In the state of society as it now is in India it will be highly injudicious to invest Legislative Councils having an elected majority with powers to frame Laws and Regulations regarding social and religious matters. It is unnecessary to dilate upon this topic.

As regards the social and religious matters the Christian community has its own laws and regulations. As you know the great Christian community is composed, broadly speaking, of two divisions, the Catholics and Protestants.

The Catholics are governed by the Canon Law and by the rules and regulations of their Church. They strongly resent any interference with their religious and social matters by the legislatures of the country.

Of the Protestants the Anglicans or those who belong to the Established Church in England are also governed by their Canon Law. Subject to the authority of the Crown in England the Canon Law is supreme in the Church. The Dissenting bodies have their own rules and regulations. In India the law of Succession is regulated by the Indian Succession Act of 1865 and the Law of Marriage and Divorce, by the Indian Christian Marriage Act and by the Indian Divorce Act. As an instance of the tenacity of the Church to cling to the Canon Law you may remember the recent enactment in England validating the marriage with the "Deceased Wife's Sister" left it to Church of England clergyman's option to celebrate such marriage or not.

In the case of Hindus unless the whole body is in favour of a particular reform it would be improper to force it upon the majority of the people. One of the ways of adjusting the differences I can think of, is by calling a representative assembly of Pandits and heads of religious institutions, mutts etc., and asking the assembly to lay down rules and regulations in respect of matters about which all are not agreed. Such a procedure will bring out the different points of view and will have the authority of a body which by the suffrages of the people will have power to legislate for them. It will no doubt savour of democracy but in the present state of affairs that seems to be the only way of solving the knotty questions that agitate the Hindu public. This representative assembly need not be one for the whole of the Presidency embracing the three great sects. The Vishnavas, Madhvas and Smarthas or Sivites can have three distinct assemblies if they like with regard to purely religious matters. But with regard to purely social matters the assembly must be one in order to secure uniformity.

Any student of history will know that in Europe religious and social questions were settled by representatives from the various countries who met and decided questions of dogma, observance etc. These assemblies were known as Councils such as the Council of Trent, Council of Nice etc. Such a procedure could very well be adopted for the whole of India as well as for each Province.'

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.